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By URSULA N. GESTEFELD.

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THE EVOLUTION OF A LIAR.

You have gained for yourself a reputation that you do not covet, when you pause to think seriously of the matter. To your acquaintances you are "a monumental liar," and you have reached this altitude insensibly by a winding way in which where it led was out of the range of your vision.

You wonder at one time why you should have such a reputation, at another, why you have done as you have. It is all a puzzle to you, for you have regard for honesty and probity in others. You value the man upon whose word you can depend, and find in your business affairs, that everything moves more smoothly and to better results, when you deal with such men.

You have not always intended to deceive and mislead by what you said. Somehow the words popped out of you by themselves and you wished, as you heard them, that you had not uttered them; or perhaps the feeling came over you, "Well, I don't care! What difference does it make?"

Down in your secret self you know and feel that it does make a difference, a great difference, whether you are a liar or a man "whose word is as good as his bond." There are moments when you feel very uncomfortable at what you see in yourself, however much at other times you may assume to feel, "I ask nothing of anyone. Let people think what they please."

Your constant untruthfulness seems to be an impulse which you cannot resist; which runs away with the rest of you. In your thoughtful moods you regret it, but your conclusion is "I cannot help it."

Do you want to help it? Do you desire to see why this impulse is in you and rules you? Do you wish to find how to rule it? Then you must regard it as more than a question of morals. It is a question of Nature as well. Hence the remedy must be more than an appeal to your moral nature. It must be adapted to your whole nature instead of to only a part of it. Certain principles are involved in your problem, and they must be found and followed.

Everyone has his life problem to solve and you have, as your present problem, your tendency to lie, to say what is not true; a tendency so strong that you speak falsely when the truth would serve you much better—as you afterward prove.

Try to see this one thing first; tendency is not absolute. Water tends to run down hill; but this tendency is not absolute, for you, when you know how, can make it run up hill. By pumping apparatus the natural tendency is ruled. So, however strong in you this tendency to falsification may be, it is not absolute, and there is a way of ruling it.

The first question to be answered is "What are you?" then, "Why do you do what you do?" Here is where you must look to Nature and the God of Nature, as well as to the Catechism and Physiology. According to "The Evolution of Evolution" you, this personal you that are a member of the family Brown and brother to the thief, are the great opportunity for Nature's highest production; a product that cannot be brought by Nature unaided.

In you, as in all your brothers and sisters and every member of the human family, the universal Soul seeks individualization. As the great ocean flowing through a narrow channel conforms to a coast line and makes a bay, so the universal Soul that animates every living thing has flowed through the channel afforded by the union of your father and mother and made that bay that you are.

Your coast line is the tendencies according to Nature, plus the family tendencies of the Browns. They are many and various, compelling many little inlets, peninsulas, and promontories. An indentation here and a projection there distinguish you from other bays, preserving that individuality that is your birth-right.

This conformity to coast line is natural, and presents to you the problem with which *you* must deal. Never mind the other numerous bays and the difference between them and yourself. They are all consequent upon the flowing in of the great ocean, and in that sense they are all alike. Each is possessed of the possibility of knowing itself and its relation to the ocean; but you will know them best by knowing yourself first.

The thought tendencies of generations of the family Brown, added to natural tendencies of the human soul, give this personal you, that are the bay, certain impulses which act in you and push you in their direction. The great Primal Energy of the universe makes them strong and forceful, and they impel you in the direction of their line of action.

One tendency in you, that distinguishes you from your brothers and sisters, is the one we are considering, and it is your dominant tendency. It is stronger than the others. You bear its impression in your daily life. It impels you in its direction,

impels you to make it manifest. With you it is a personal tendency, because in you it is personified.

Many members of the family Brown, and of the human family, were untruthful at times. From the first lie that was ever uttered by the first species capable of speech there was accumulation of tendency till, when you were born, it became incarnated in you. The tendency is strong inevitably, for it gathered momentum as it moved along through succeeding generations.

It is no wonder that you are impelled by it along the line of its action; but you need not continue to be so impelled, for notwithstanding this and all your tendencies, you have also a great possibility, and you can oppose possibility to tendency. Even though you are "a constitutional liar," you can become master of all natural and transmitted tendency by employment of your possibility.

You have been told that you are too imaginative, that your imagination runs away with you. No one can be too imaginative, but everyone can be wrongly imaginative. This is the trouble with you. You use your imagination according to the impulse, the tendency that is dominant in you; therefore it runs away with you, because the force of the tendency impels it.

Now as long as you believe that you cannot help lying, trifling with the truth; that you cannot be exact in statement, because it is not natural to you to be exact, and it is natural to be too imaginative, you will not help it. This is equivalent to saying "the natural coast line of this bay is fixed and changeless." Is it true? Cannot the coast line be altered, and in two ways? By the slow action of the water at different points, or by the intentional cutting away and filling in that can at any moment be undertaken?

The power of imagination is a part of our composite being. It is good. How it is used determines the good and evil of consequence. Used naturally, or according to tendency, its results are what we call lies. Used according to the principles that govern existence, its results will be always good. We all imagine, or image to ourselves. This is existence. It is inevitable. We are so constituted.

But there are natural lies and intentional lies. Our first conclusions about what Man is are natural and false. In discussing your case we are not dealing with these, we are considering your tendency to falsify, which is partly transmission from your predecessors in the family Brown and in the human family, and partly your own fear; for you are afraid of something. That is what is the matter with you.

You are trying to shield yourself from something you do not want to experience, or to bring about something that you do want to experience and which you fear will be prevented. You are centred in yourself in the wrong way. You are mani-

festing the animal characteristic, fear. It is, in you, a "vestigial remains" that shows your connection with lesser species; for all species are "parts of one stupendous whole." Get rid of fear and you will never lie. Fear robs you of your power of resisting tendency.

This does not mean that you have no courage. You could face a mad dog, perhaps, instead of running from him, or a man maddened by drink who sought your life, knife in hand. Yours is another kind of fear, insidious and subtle, natural to the human species through ignorance of origin and destiny. Not knowing what is best *for* you, you fear all that is evil *to* you; and you seek to shirk consequences and avoid issues lest they bring to you what is unwelcome.

Perhaps before you were born your mother—even your grandmother or great grandmother—was in a situation where she could live in peace—she thought—only by placating, temporizing, and concealing. She shrank from contention, was ready to "do anything for the sake of peace," and lived a lie, in that she compromised with her own better instincts and ideals, and mistook license on one side and submission on the other, for peace.

Nature and that God of Nature that is its governing principle, always exact a penalty for compromise, instead of conformity. Conformity to possibility, rather than compromise with tendency, is the only way of escaping her sentence and its execution.

You compromised with tendency, sold yourself into slavery with your excuse "I cannot help it," when you yielded to your tendency to falsify; when you let your imagination run away with you. You were imagining the consequences to yourself of a certain action and flew to your own rescue with a lie, or you desired to accomplish something, and fearing that some other thing or someone would prevent you, you sought to make your success sure. It has been yourself, yourself, yourself, all along the way and now you must begin to think of others.

You have been thinking of others? O yes! but mainly to blame them for the difficulties in which you find yourself. To seek to shield yourself from the disagreeable is to seek to throw it upon someone else. The one position involves the other. You have not minded how the other man was placed so you had all to your own satisfaction. You have sought to secure your own peace, gratify your desires, regardless of the cost to others.

This is deadening instead of life-giving, and this kind of a you must disintegrate and disappear. It is not worthy of survival as the fittest. You, this personal you, the human species, must *form within* by use of the imagination a higher, nobler you; and to this end you must recognize the needs and rights of others. Your "desire for nutrition" must become desire for nutrition

for others, as well as for self. You have a right to all there is in the great storehouse, but others have the same right.

As a help to this position you need to see origin and destiny, and the bridge between the two, the bridge of existence; see the meaning of it all, discern your possibility, in spite of all tendency, to work your life problem according to its principle.

You need to see your powers of resistance and assistance; resistance to tendency and assistance of possibility. You, this personal you, are but a bridge between the God-Man and the Man-God; the bridge over which the Absolute moves to Incarnation. The bridge is not, cannot be the end; it is only a means to the end. The embodied personal you, a member of the family Brown, is a means by which Man, the image of God, becomes incarnate; and only as this God-Man becomes incarnate can original, fundamental Likeness to God become flesh or body.

You, liar that you are, are a means to this great end, for human existence is the means for Divine incarnation; but this lying you is to be crucified and put to death by that possibility that can be opposed to tendency, and the grand resurrection that follows is Nature's vindication.

Integration and disintegration go hand in hand. With you is the Power of the Whole. By its use you resist that tendency that is the power of a part. The tendency embodied in this personal you can be thus disintegrated, and the wholeness of Primal being, the power of Individuality, can be integrated.

You are not compelled to remain what you were born. You can become. The mineral, vegetable, and animal cannot become, cannot exceed their natural capacity as mineral, vegetable, and animal. You are the human species that is their successor in the Scale of Being, and you can exceed your natural-human capacity.

There is a possible-human that leads to the divine-human, and you can use this possibility. All species below you are used by Nature. You, too, are used by Nature, but *you can use*. Nature uses you for the manifestation of tendency. You can use Nature and what she offers you, for the manifestation of possibility.

Evolution leads to God. It will lead you to God, but only through your alter ego. He stands between, and you can have the robe and ring of sonship only through him. No God punishes you. God waits while you afflict yourself.

When you are ready for power and victory, power and victory are ready for you. The world is yours, all in it is yours and you are God's opportunity for manifestation.

Never mind what others do, or do not do, have or have not done. As a liar you are cheating and robbing yourself, and of what you might have, holding bubbles in your hand instead. Does it pay?

THE ALTER EGO—THE TRUTHFUL MAN.

The truthful man is your possibility, your other self, that is waiting to appear, that cannot appear without your help. What you are as a member of the family Brown cannot prevent the appearing of your alter ego, if you are ready to do your part to that end. And your part is use of the power of individuality to overcome the strength of tendency.

You, as brother to the other Browns, are "all of a piece" with them and have inherited certain tendencies. But you have another relation more vital than your relation to the family Brown. That family has a cause to which you are related as a member of the family, but also, fortunately, as an individual.

Here are two relationships with which you must deal, the natural and the spiritual. The natural relationship, which is yours as a Brown, brings you into many complicated problems of existence that you must solve by means of your individual relationship to that which is more than the family Brown.

The natural relationship confronts you with the tendencies that have gathered strength or momentum from generation to generation, with one that is your "besetting sin." The spiritual relationship offers you a possible freedom from the dominion of that tendency, freedom by means of the dominion that is your birthright according to First Cause and the Great Purpose.

Relationship, or relativity, has more than one aspect and possibility. In your relationship to the family Brown you feel that you are not responsible for what you do, because you have inherited the impulse and inclination to lie. But when you see your relation as the individual to that which is more than the immediate family, you find that you have an inheritance "after the spirit," as well as after the flesh.

Evolution is the steady moving forward of the Great Purpose to fulfilment, an accomplishing *through you* that is impossible without you. The reason why you are in continual difficulties is because you are opposing—unwittingly, but none the less persistently—the moving forward and upward that is Nature's impelling; and the pressure of energy makes you suffer, for you resist instead of moving with it.

Your alter ego waits his opportunity and Nature is doing her part. The Great Push is trying to clear the way for him,

and you are holding back, trying to perpetuate yourself—the Brown self—instead of giving place to your legitimate successor. You are holding on to your relation to the family Brown and Evolution is trying to displace it with the higher relationship. You must give way to your successor. You will be pushed, hammered, and battered till you do.

Look at him—this man resulting from relationship of the individual to the all. He is fearless. He fears nothing, because he sees purpose and destiny and knows that there is nothing to lose and everything to gain by being his best self. He sees that as the individual he is, was, and always will be, more than a member of the family Brown. As the individual he has a power that does not belong to any member of the family as the family inheritance. His relation to the family gives him opportunity for its use.

His family relation makes proof of his relation to First Cause possible for him. The human relation is but the doorway leading to the divine relation, the means by which the divine relation is established in self-consciousness. He sees in Nature the continuous appearing and disappearing that attends his own ascension of the ladder of relationship. He sees in the family Brown, in the human family with its many members, the several doorways that open upon a common road—the many and differing bays to which the ocean is common.

He sees that it is more important, for him, to know the ocean and to launch out upon the great deep, than it is to look persistently upon the difference between his and another coast line, and dwell contentedly in the thought, "I am not like him and therefore cannot do what he does." He forsakes his coast line and finds the ocean, which becomes his ocean, with all its resources at his command.

He becomes filled with the larger recognition, expelling the desire that encourages the tendency to falsify. He sees that this threescore and ten years, that seem so much to the family Brown, are but a minute in the all of existence, the minute in which he changes relationships; and that he but cheats himself, if he does not seize his opportunity. He becomes so filled with truth, that his impulse is to speak and act truthfully, and he shines as a sun in the darkness of sense-consciousness.

His impulse is not to shield himself from anything, but to confront everything with the strength that belongs to his higher relationship; is not to dodge under cover, but to lift his face fearlessly to whatever is in the way, knowing that the way stretches far beyond the obstacle. He speaks what is in him, utters that truth that comes from recognition of the higher relationship. His word is sure and all who know him trust him.

What the Brown family views as loss, to him is only gain. They cannot depend upon his conformity to their views, but they

can depend upon his attempted conformity to the highest ideal he can form; and he can form one not possible to those who see only natural relationship according to the flesh. He is incarnating Primal being in its likeness to Origin; they are incarnating likeness to human and family tendency.

The truthful man is always strong; strong enough to give out of his own abundance the help that weak souls need. His strength is not spent in concealment, for he has nothing to conceal. You are always covering up something, using energy in invention of new ways to conceal. You are busy at making masks, which you wear one after another and think that you cheat others into not knowing you as you really are. He wears no mask but the one made by the inability of others to see him as he is.

His word is with power, because it is true, and he becomes in the world a centre around which weak souls whirl in the orbit of circumstance, drawn by an attraction of which they are unaware into his sphere of helpfulness. Loss of what the world calls power, of property, home and friends, of what ministers to the senses and gratifies inclinations, has no terrors for him, for he is losing the self that is dependent upon them and finding the self that is master of them. He is in sympathetic touch with Nature.

He breathes with flower, shrub, and tree the breath of life that animates all and brings fragrance and beauty from the hidden seed and barren soil. He is immovable with the rock, ever-seeking with the flowing river that moves toward the sea, aspiring with the mountains that lift themselves into the embrace of rarer atmospheres. He is patient with the ground that waits its opportunity to bring forth, persistent with the green blade that forces its way through obstacles, vigorous with the sturdy growth that bursts barriers and smiles back the sunlight imprisoned in its heart.

He is never alone or lonely, for all things are his brethren, and he dwells in the holy family whether on mountain peak or in the desert. In and with his higher relationship he is the majority and all tendencies are a minority. Incapable of hate, with ever-increasing measure of love, he looks out upon the world and into human nature and sees and seizes the God-like, bringing it forth from the tomb of incapacity into the living light of present possibility.

He stretches his hands beyond the confines of natural human existence and lays hold upon the infinite tendencies that descend to the individual along the straight line of transmission from Origin, bringing them into daily life as the higher inheritance that rules family conformity.

Wherever he goes, whatever he does, with whomsoever he sojourns, he is individual, forceful, poised and powerful. He is

master of circumstance, because he knows and feels that he is more than circumstance. Through his obedience to the higher relationship he is a slave to nothing. His own lesser nature is obedient to him through his obedience. Whatever the combination of circumstances, there is always a way through them, the King's highway in which he is traveling. Father, mother, brother, sister, friends are his companions, his dearly loved fellow travelers; none of them is the end of the way.

Though his physical body carry the vestigial remains that ally it with preceding organisms, he is more than that body, for he is allied with the invisible and eternal, and knows it. He is not deceived by the phenomenon, for he knows that he himself is the noumenon, and that undeviating principle rules all. Though he feel the strife of instinctive impulses, he says to each and all, "I know you, and you are to know me as your master." The truthful man is armed by destiny to meet fate. His conquering weapons are always at hand. All circumstances are but opportunities for furthering the Great Design.

He looks upon you as an object of pity, rather than of condemnation. He will not walk your way, but seeks rather to lead you in his way. When he hears you falsify, sees you screen yourself with subterfuge and deceit, observes your running to cover on all occasions, how you mislead and trouble those whom you should help and defend, he sorrows for your shortsightedness and self-robbery, knowing that your future humiliation and pain might have been avoided.

Putting the question of morality one side, placing with it all religious exhortation and effort, which is likely to pay best, to bring you the largest returns? The conviction of helplessness because of inherited or acquired tendency, or perception of possibility due to individual relation to omnipotent resources?

Place the helplessness in one scale and the possibility in the other, and the one to which you add the Power of the Whole will be the heaviest. When this power is added to natural and family tendency the tendency will rule. When this power is added to possibility, possibility will grow to actuality and tendency will serve.

Your hereafter is what you are making to-day. You cannot cheat successfully all the way through. Some time, with or without your present flesh body, you must meet the consequences of your acts, the progeny of your own begetting. You sentence yourself and you must serve your sentence. Nature is prodigal in what she offers you, you are the careless spendthrift that think to cheat her. But her accounts are accurately kept, and you will pay every debt you have contracted.

The possible individual is more than John, Jack, or Jane Brown. Use where you have been used. Look at your alter ego and keep looking at him till you are transformed into him.

STILL HIGHER CRITICISM.

"And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh."

Established custom and ecclesiastical law are strong and binding, and the one who would deliver from them must seem as a vain dreamer to those who feel their strong grasp. Believing that they serve both God and man they "conspire" to prevent his mischief-making, a prevention which involves only too often his effacement.

The reformer and his work of reformation are seen first "afar off," not near enough to be understood and appreciated; and the "conspiracy" is the natural result of lack of perception. The true reformer—he is not a blind zealot—knows well that this "conspiracy" is inevitable, because due to natural causes, and though the pit yawns for him, he makes no resistance; for he knows, too, that no hungry pit can swallow and exterminate the work which it is his privilege to do.

Re-forming is compelled by the nature and destiny of the existent soul. From Adam in the Garden of Eden to that magnificent outburst of the prophet Isaiah, "Unto us a son is born," the inevitable re-forming of the self-idea goes on till it is brought into conformity with the original design, and the glad vision of eternal likeness to God breaks upon the soul.

He who was "sometime afar off" is eventually "brought nigh" and through the re-forming which is possible to the human soul; not only possible, but sure, when it has become "the dreamer." In Joseph's history is shown the work of interior formation—the dream—as prior to its coming true, and its exteriorization or manifestation by the Creative Energy that works through the human soul to the surface of matter and sense-consciousness.

All that we see in Nature and in mankind is thus formed and re-formed, producing the successive change that is the register of inner change, the steps of the soul's ascent to origin. Nature is fixed in what she is, but not in what she seems to us; and this because of what God is, and what our relation to God.

"Cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams."

As with Joseph, the disappearance of the dreamer through "conspiracy" frequently leads to the fulfilment of his dreams. Joseph, the violet ray in the Solar (Soular) spectrum, the last and highest part necessary to perfect wholeness, is the forerunner for that whole typified by Jesus, the great Reformer, who was also cast into a pit—the pit of the tomb.

What came of Jesus' dreams? Millions of believers that he was what he proclaimed himself—the Son of God. Thousands of churches erected as monuments to his nature and power and filled with worshippers from nearly every race under the sun. Though oppression and slaughter for those who were not of their number came also, through mistaken zeal, the race as a whole received a mighty impetus in the line of its ascent by means of the dreams of that dreamer—the re-forming in himself, as the individual, of the natural self-idea and natural relationships into the divine self-idea and divine relationships.

He sought his brethren to bring his and their Father word again; to help them to establish in themselves what he established in himself, and to establish thereby in the world that kingdom without end which should supplant natural servitude to the things of time and sense; to prove by his own return to Origin the open road between every human soul and the Absolute God of all; the indwelling possibility that as a lever lifts the soul above the plane of enchantment and delivers it from all illusions.

Every reformer the world has ever known, however mistaken his zeal, the nature and direction of his effort, has been a benefactor; for his mission has been that of an awakener. He has disturbed the universal sleep, and where he has not enticed, has shocked sleepers from their slumber. In spite of the soporific of established law and custom, he has compelled people to think, compelled an inner activity that, even though long after his disappearance, has assumed form in betterment of conditions for the race.

We do indeed see what becomes of his dreams. They become the realities to others that they were at first to him. Not even that death that is the disappearance of the flesh can destroy the soul-power that has compelled attention to the dream and that survives death. Even though the "coat of skin" be "dipped in blood," whether in Dothan or on Calvary, the soul that was so clothed continued its work of re-formation, an invisible force still potent to rouse slumberers from sleep.

The nature of death as disappearance from sight, the physical body as but a coat of skin, temporarily a garment for the soul that has a work to accomplish, is also illustrated in Joseph's history. When we see what we call a dead body, our sense-conclusion is, "He is no more," and our feeling of loss wrings our hearts and floods our eyes. When we do not see, we do not know,

until our dormant faculties of being spring to the rescue quickened to action by our pain.

We, too, will "go down into the grave unto my son mourning."

We hug our grief closely to us, clinging to the cast-off coat of skin, dwelling beside its place of burial, blind to the nature and power of the soul that compel it to survive its worn-out garment. Our present mourning is more to us than our possible enlightenment, and we will not give one for the other. He is no more, and all effort at consolation is useless. The enshrouding darkness of the tomb where lies the coat of skin, envelops us also, and not even a star gives a promise of light.

And yet the disappearance of the living one, and the presence of the forsaken coat, are but a part of the working out of the Great Design, and change is not loss, but a measure of liberation. All the way from the Adam to the Christ the soul casts off and renews, breaks out of bondage and into freedom, in its progress from servitude to mastery. What is not accomplished before descending into the pit, is to be accomplished when raised from it; and the death that is disappearance is but an incident in the return to Origin.

All the while Joseph is mourned as dead he is alive, doing what at the moment is to be done, moving steadily forward in the line of destiny that makes him ruler in Egypt, overcoming that slavery that was his entrance into Egypt, undergoing that transformation from servant to master that is possible to a son of Jacob, possible as result of wrestling with the sense-man and prevailing.

"The seed of Jacob shall take root and bud and blossom and fill the whole world with its fruit;" for one who has gained even the smallest victory over his lesser natural self, has opened the door through which his divine self may come to him.

Joseph is sold as a slave, but his servitude cannot destroy his relation to his father. He is still Jacob's son though servant unto Potiphar. A temporary condition cannot destroy fundamental relations, though it may temporarily prevent results legitimate to those relations.

The great gulf that is fixed between primal being and the fulness of self-consciousness is but a gulf, and not one of its boundaries. It is crossed by the bridge of becoming, and successfully, even though the way lies through Egypt and its prison house. This is the great truth taught by the Bible and brought to light by Jesus of Nazareth, that, no matter what the outward condition, interiorly man is always the Son of the Father; and in his sonship, not in his relation to matter, lies his immortality. It is this sonship that carries him through all that is met in the way that leads from Beginning to ultimate, the prevailing of Jacob prevailing to the end.

The great secret that the Bible holds for ourselves is this revelation of indestructible, eternal sonship; a revelation made well-nigh impossible by the commonly accepted view of the nature of the book and the equally common disinclination to be disturbed in its indulgence. The power of this sonship over circumstances and conditions, its seership that makes of the slave in prison an interpreter of the unknown, raising the slave, through foreknowing, to mastery of the commonly known, is illustrated in this character, Joseph, showing us, as in a mirror, where and what we are now and what we may become.

All the characters in Genesis preceding Joseph, all their experiences and their consequences, are summed up in him, and are seen in their relation to this sonship that becomes victor over all that belongs to the way of its proof and realization. In the New Testament this contrast is most vivid, the contrast of environment, natural human relations, the circumstances and conditions they compel, the blindness to see and inability to feel the living cord connecting the soul with its source.

"I am from above, ye are from below" must be in the heart, if not on the tongue, of everyone who can see and feel in advance of the rest, and who must therefore serve as mediator for his brethren. All the so-called miracles of Jesus are but demonstration of the power of inviolable sonship over natural relationships, the eternal and indestructible over the temporal and changing; demonstration according to fixed principles and not according to the whim of a changeable God. A law within their law was what he aimed continually to show the people, both by word and deed, exhortation, explanation, and demonstration going hand in hand to make him the light of the world as well as the light of a race.

Genesis and Gospel, generation and its product, typical of our origin, nature, and possibilities, confront in the Bible the eyes that can see, though their user is still in the chief prison in Egypt. He dreams the dream that will come true. Forming for himself existence and its incidents according to his sonship, he re-forms for others according to the same ideal, and remains in thought, word, and deed, above the level of their conformity to custom. Bound by their own law he looses for them the law within it, bringing to light the truth that makes free, resurrecting for others that which has resurrected him.

"And I, if I be lifted up, will draw all men unto me" is true, for the power of this reformer is irresistible, and because of the oneness between him and the Absolute, through his realization of sonship; and whoever shall gain the same realization shall draw as irresistibly through his own lifting up, and bring souls to God by unveiling to each the same eternal sonship.

THE MASTERY OF FATE.

There is a grieved look in your face, your eyes are moist, and your heart is heavy. You are wrestling with one of the problems of human existence. One whom you called your friend has wounded you so deeply that, although the blow was given days and weeks ago, the pain is still sore and you can not speak of it, you can only do your best to hide it.

He misjudged you, attributed to you a motive which you did not feel and judged your actions by that standard. The shock was so great, at first, that you could not reason, you could only feel. You were stunned by it, for you thought that you knew him and that he knew you; and had any one told you that he would have so judged you, you would have said "Impossible!"

Then as the hurt grew stronger your constant thought was "How could he do it? How could he?" and looking at him you saw one whom you had never known. Your old friend was gone and a stranger was in his place, a stranger who looked at you through eyes that had lost the loving-kindness you had been used to see there.

You could make no defense, not because there was none to be made but because you could make none *to him*. Did he not know you better? If he could misjudge you so cruelly what was there to be said? Was it worth while? The mistaken opinion you could bear, but that he should be the one to utter it was the crushing blow.

It is no wonder that your eyes are moist and your heart heavy, and yet—and yet——. You need the help of understanding, not simply why he judged you as he did, but the understanding of what and why existence is. All problems must be solved—to be solved at all—according to their principle. This circumstance, like all circumstances that make up your experience, is part of what is good *for* you though very evil *to* you.

Suppose that you were on one side of a river, with a need and a desire for what was on the other side; that you were compelled to get to that other side some day. A bridge would be a help adapted to your needs. Resting upon either shore and spanning the stream it would be, for you, a means to the inevitable end.

But as you attempted to walk over it you might find the way hard, because of the construction of the bridge. You might have to climb over obstacles, find a wall across your path that you could not climb over but must dig under, some steps that led down into a dark pit of which you could not see the bottom, or up an inclined plane where you continually slipped back.

As you met these impediments to your progress, you would either give up your effort to cross the river as useless, or overcome them with great difficulty. If you ceased effort, you would find yourself compelled to renew it after a time; the continued effort to move forward in spite of all obstacles would set you further along your way, no matter how small your measure of progress might be at a given moment.

Unless it was inevitable that you must reach the other side of the river, there would be no object in encountering these obstacles and aiming to conquer them. If there was any other and easier way of reaching it, there would be equally no object. Only necessity for reaching the opposite shore, and the bridge as the only means for it, would spur you to continued effort; and only continued effort would yield continual progress.

Suppose that your own effort, when you encountered your first obstacle, developed a strength in you, that helped you to overcome the second one, when you reached it; that the strength necessary for reaching the other shore was gained only in this way. Then these very obstacles, due to the construction of the bridge, would be a means of reaching that shore.

In this case not only would the bridge as such be necessary, but its construction, hard as that would be for you to meet and master, would be equally necessary; and the wall, the pit, and the inclined plane would be your good friends, though appearing to you in the guise of enemies. Wrestling with them you would say, "Let this obstacle be taken away from before me. It is too much for me. I can not bear it." And if you were told, "Overcome it: you are able," you would feel that too much was asked of you.

But as you gained even a measure of success, you would see that only trial advanced you in the desired direction, and that the means of your trial was good and necessary. Your enemies would disappear, and friends would stand in their places; but previous to this, as one of the obstacles in the way, a fellow-traveler, whom you had revered as a friend, might assume the guise of an enemy. When you had looked for his approbation, you received disapprobation and even condemnation. You were all wrong, he told you; you should do this, and you should not do that, and his words cut like a knife.

By the help of this illustration try to see your present existence as a bridge between two states, the link that preserves continuity of existence. Your present is one shore, your future

the other. Your present is what you are, as a living soul, now; your future is what you, as such, will become. The bridge is your becoming; the inevitable and only bridge that lies between present facts and future possibilities.

Places, people, and things do not make you what you are. You make them what they are by your need of them. They belong to the construction, and as the bridge is good for you and necessary to what you must reach, all that belongs to its construction is good and necessary. It is all a means to an end, an end compelled by what you are in being, and by the order of development from that being.

You, as a living soul, come into existence from that being without knowing it, but with potentiality for knowing it. Because of the fundamental relation between being and soul, the destiny which an existing soul must fulfil is to find that being from which it springs. Existence for you, and for all, is this finding—finding and knowing the source of existence by proving, through experience, its nature.

Hence existence is a becoming, continuous though difficult, winding, and tortuous to the traveler over the bridge. You have only met one of the obstacles that belong to the bridge. You have met others and with a measure of success. This is one you did not anticipate, but think back a little and see if you anticipated the others.

This is not the first surprise you have had. The bridge is full of surprises; its nature compels. Each surprise is more or less of a shock to you, and these shocks are necessary to bring out of you what you have not known was there—your own power of resistance to obstacles.

But this is such a terrible shock, you plead; you were so utterly unprepared for it. You had perfect confidence in your friend, and whatever the appearance you would not have misjudged him. You thought this confidence was mutual, and you would not have believed that he could so wrong you.

Yes, there is blood on the bridge, the blood of the heart whose wounds are a part of the price paid for the strength to cross it. Look at the Great Example, see the marks of crucifixion, hands, feet, and heart; and the wound in the heart is last and deepest of all. We become able to bear crucifixion in small things, but crucifixion of the heart! There our strength fails us, fails us for a time during which we moan in pain. The footprints along the rest of the bridge are marked by the blood that tells its own story, yet the Via Dolorosa becomes the way for the triumphant journey of the king.

You are able to bear other things, but not this?

You are able to meet and conquer even this. Cross the bridge you must, and you are God-endowed to this end. In you, way down deep in you as the hidden source of a living spring,

is a power which is of your original likeness to God. It is entombed in your sense-consciousness. It can come forth triumphant from this tomb only by your help. You must call it forth. Your experiences, of which this instance is one, are what impel you to do, finally, what is necessary for resurrection from that tomb. The pain makes you call with a loud voice, rolling the stone from the door; and that dead comes forth alive, ready to sit at table with you, when you have loosed the grave-clothes of old habits and feelings that bind him round about.

You do not know of what you are capable, till you prove your capability. Your capability can be proved only through something that challenges it. Opportunity for proof is your bridge, the living bridge of existence, and its construction is according to human needs.

The bridge is alike for all, and yet individual. At the same time one is at the pit, another at the wall, another at the inclined plane; but all enter upon the bridge and leave it by the same door. Nature and her order are what all must follow, but yours and mine is the choice as to what that order shall be *to us*. The sorrowful way becomes the triumphal way when we learn how to master fate with destiny.

It is your fate to meet the wall, the pit, and the inclined plane, and contend with them. It is your destiny to conquer them, and by means of that power which you, sometimes, call upon. When you have labored long in vain with the strength of your sense-self, you will call forth and use the strength of your God-self; and then, strong in the recognition of your destiny, you will fearlessly meet and conquer fate.

Your friend is still your friend, for though he has misjudged you, he has spoken as you appeared to him. We do not know how we appear to others till such occurrences act as a mirror. Strong in your intention to do what was right and best *to you*, you can understand his judgment as according to what was not right and best to him; and his condemnation as blindness to your motive. Then you, in your turn, will judge righteous judgment, returning good for his evil; for you do not expect him to see with his eyes closed what another sees who has his eyes open.

Find your consolation in your motive for the action he has condemned, and return him loving charity for his condemnation of your motive and purpose. This act, which has hurt you so sorely, will serve to make you stronger because of the demand it makes upon your resources; and he, not you, will be punished by it, because he has weakened his own power of resistance to impression. He has placed an obstacle of his own making in his way, in addition to what naturally pertains to the construction of the bridge.

THE BREATH OF LIFE.

My human heart yearns for its own. It calls loudly for companionship and friendship.

Yet I know, O Lord! that thou, only, art ever at my right hand.

I have looked for my friend and found him not.

In his place stood one whom I knew not. Between us the current of sympathy did not flow.

I said that I was left alone, and thy voice answered my voice saying "I am with thee!"

I looked again and lo! from his lips came that consoling voice.

My heart turns to thee, comforted.

Thou art the Lord and my Lord and thou savest me from my sense-self.

I pour out my soul before thee and thou gatherest all in thy strong hand.

Thou wilt never loose me from thee. At all times thou wilt strengthen and defend me, even from my own disappointment and pain.

I am with thee now, though I lie at thy feet when I should stand and walk beside thee.

Thy patience has no end, thou seest my desire and thou wilt wait for my feeling to be renewed after thee.

Thou wilt wait for my feet to grow strong, and wilt lead me in the way whither thou goest, even into the glory that veils the Great One.

It is only my sense-self that mourns now.

I see and feel thee, and I can lose what was once dear unto me. I lose nothing, I gain all, for from thee all is mine.

Through the lips of the stranger thou teachest me to love with thy love that I may have no more disappointment and pain.

I have loved with mine own love, not with thine.

Great and glorious are thy rewards when the stranger is transformed into thee, and I hear and follow willingly.

Thou givest me dominion over my sense-self and it can no longer deceive and delude me.

Its judgments do not bind me for thou loosest me from bonds.

Thou hast sent thy Christ to strengthen me, and I have taken his yoke upon me.

Thy truth has made me free from that bondage of sin and death that my sense-self suffers.

My mourning has fled as the night. In the rising sun of thy righteousness I am satisfied.

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EDITORIAL.

Formation is world-building. In all worlds, whether philosophic, artistic, or scientific, re-formation is progress, and progress is necessary to continuation. Nowhere is, or has been, the need of re-formation more marked than in the metaphysical world of to-day.

There must be formation before re-formation is possible and desirable. This is law and order. What is known as the "Christian Science movement" is the formation that is first. Re-formation is its legitimate successor. What was at first a tendency has ripened into rigidity and inflexibility—the tendency to dogmatic sectarianism. The term "Christian Science" is to-day synonymous in meaning with "sect" and "dogma" and "human infallibility."

From having been a watchword of progress it has become the rallying cry of those who must still cling to a visible human support as "God's chosen," however strong their revolt from ecclesiastical authority and limitation. They have but exchanged one kind of bondage for another, postponing the time when they shall really make their Exodus from Egypt.

The premise upon which the teaching called "Christian Science" is founded, is sound. Some of its conclusions are not in logical agreement with that premise and are, therefore, unsound; and their weakness and error are in proportion to the personal feeling, in place of logic, that is their mainspring. The term "science" attached to such reasoning, or to the lack of it, is, therefore, a misnomer.

As the re-formation, the teaching is needed that builds upon the same premise what is in conformity with the ground plan; a logical sequential deduction that, instead of violating the

premise, confirms it; a reasoning that excludes personal feeling and preference and is, therefore, more justly entitled to the use of the term "science."

This work of re-formation is being done and will continue to be done. History repeats itself, because human nature is always the same; hence its needs, though they are in an ascending scale, are always the same. In the work a course of action is necessary, without which no unity between those who decline to be labeled "Christian Scientists," but are thoroughly alive to the truth of the premise, is possible; and that is, strict conformity in reasoning—therefore in teaching—to those fixed principles compelled by the nature of the premise.

Experience is educative. Through the experience of the years since "Christian Science" was placed before the world a demand has arisen which is becoming stronger and stronger, the demand for its truth unadulterated with that foreign element—foreign to truth—that breeds vanity and blind fanaticism. The re-formation should, and can, meet this demand. Principles not persons, what these compel rather than what they desire, demand that loyalty that is true loyalty, and prevent that heresy that is found only where it is sought to hold within doctrinal boundaries something that, by its nature, must burst all bounds.

The Christian Science Church to-day represents a body of doctrine, and has, already, its heretics. It is time for the work of re-formation.

The third season of the Jackson Lectures opened on Tuesday, July 26th, at Jackson, N. H., and will end Saturday, September 3d. The exercises are held on Tuesdays, Wednesdays, Fridays, and Saturdays at 10.30 A.M. Mrs. Gestefeld's lectures will be given on Friday and Saturday, July 29th and 30th. Subjects—"The Purpose of Existence" and "How We Co-operate with the Great Purpose." Her address from July 25th to August 22d will be Wentworth Hall, Jackson, N. H.

CORRECTION.—In "The Breath of Life," in the June number, read "lose" instead of "love" in the third line from bottom of page.